

THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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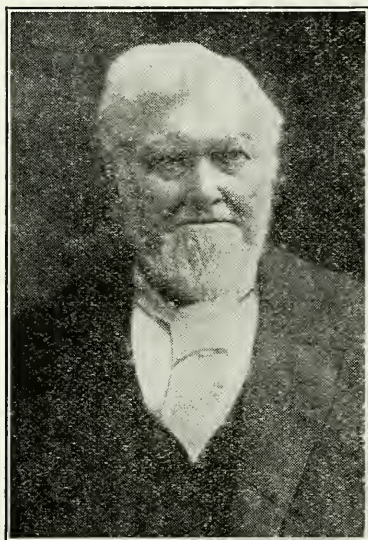
**Gloucester's Home of the First Sunday School**

*An Editor Gathered Boys From The Street For The Class  
(See article page 771)*

## WHAT EVERY LATTER-DAY SAINT NEEDS

WE believe the number who are looking for supernatural or unusual happenings is getting less all the time, but there are still those who eagerly search out and hug to their bosoms that which deals with dreams, visitations of angels, etc. They should keep in mind that every Latter-day Saint is entitled to the guidance of the Holy Ghost and that supernatural manifestations are not necessary for correct living.

President Wilford Woodruff in speaking at the Weber stake conference in 1896 said, "One of the Apostles said to me years ago, 'Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I never have had my prayers answered.' I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. . . .



PRESIDENT WOODRUFF

"Now, I have always said, and I want to say it to you, that the Holy Ghost is what every saint of God needs. It is far more important that a man should have that gift than he should have the ministrations of an angel, unless it is necessary for an angel to teach him something that he has not been taught."

Latter-day Saints should so live that they are worthy to have the Holy Ghost as their companion and guide. So prompted and led, they will need no supernatural manifestation to make their lives successful.—(Editorial in the *Relief Society Magazine*.)

### THE FOUNDATION OF ALL SORROW

THE foundation of all the sorrows and distresses that have ever come to men, from the very beginning until this day, is disobedience. No man commits sin but that he is disobedient to the law of God and man.—ELDER MELVIN J. BALLARD.

## THE GENESIS OF THE SUNDAY SCHOOL

*By Elder Conway A. Ashton\**

**R**OBERT RAIKES, Esquire was standing in a narrow street on the outskirts of 1780 Gloucester City, his black three-cornered hat over his powdered wig, and lace cuffs showing from his coat sleeves. The 45-year-old printer of the Gloucester *Journal* was seeking a gardner and was waiting to meet a likely candidate. He samtered along, swinging his cane while his long, blue coat swished about his knee breeches. He stopped on the footpath and watched the dirty-faced children running in the street. In ragged clothes they romped, and from the mouths of even the small ones Editor Raikes was astonished to hear oaths and curses more wicked than those of the rough seamen who came off the Severn river.

### Oak-like Growth

EIGHTY-SEVEN years ago December 9, Richard Ballantyne organized the first Latter-day Saint Sunday School in the Rocky Mountains, fifty children attending. Today there are more than 330,000 people, including 30,000 officers and teachers, enrolled in this auxiliary of the Church. In British mission 1,538 persons are enrolled.

This article tells the story of how the Sunday School movement in the world grew out of classes conducted in Gloucester, England in 1780 by Robert Raikes, a newspaper editor (see cover).

As he stood there, his deep heart obviously touched with pity for the little ragamuffins, a woman came to stand with arms akimbo in her doorway behind him. Turning and pointing his cane at the children, he asked if they had not homes and parents, deploring their idleness and poverty. Volubly the woman replied, "Ah! Sir, could you take a view of this part of the town on a Sunday, you would be shocked indeed!" Raikes recounted the incident November 2, 1783 in his *Journal*.

Suddenly a light flashed in Raikes' mind. It must have been divine, for out of it Sunday Schools were started on the way toward becoming an international institution. Why not have these bare-legged children come to someone who could teach them the Bible? He raised his head and smiled

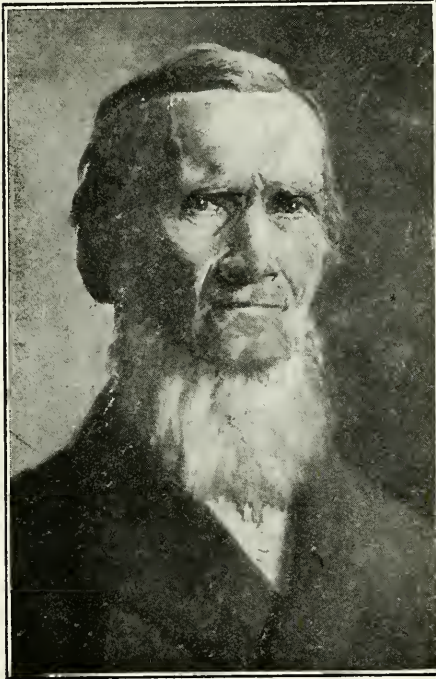
at the woman in the doorway, his face alight at his thought. "Can you direct me to some reading school teachers of good character?" he inquired.

He asked a Mrs. King in St. Catherine's street if she would teach as many children as he would bring to her for one shilling. She promised. Three other homes were opened soon afterwards, but Mrs. King had the honour of starting the first. Robert Raikes enlisted the support of the parish grammar school headmaster, Reverend Thomas Stock. Mrs. King received an additional sixpence per Sunday from him.

Imagine gentlemanly Robert Raikes doing the first tracting for Sunday School. He particularly liked small boys, chncking

\*British mission Sunday School superintendent.

them under the chin and smiling. Visiting the parents of poor children, he overcame objections by explaining that if their clothes were suitable for the street, they were suitable for his Sunday School—if the children would come with clean hands and faces. He sought out only boys for his first Sunday School. Girls attended later. On this first Sunday he began trooping to St. Catherine's street with his "ragged regiment," as it came to be known. Walking at the head of fifty or so assorted children,



RICHARD BALLANTYNE

leading two fortunate ones by the hand, and laughing with them, he soon came to be called "Bobby Wild Goose" among those who watched his little army go by.

To the small brick home of Mrs. King he led them. Off the footwalk he stepped into the one room on the bottom story. His regiment herded in after. The sunshine streaming through the broad window lighted the boys' faces as they sat on the floor. They had never been to school. Compulsory education was still ninety years away. They knew better the dimly lighted, poorly ventilated pin factories of the neighbourhood where they and their brothers and sisters worked for a pittance of a wage 12 to 15 hours a day. They sat under the rubicund face of benevolent Robert Raikes, who for all his kindness was not averse to using his tasseled cane for mis-

behaviour. Patient Mrs. King had to teach them to read and write before they could study the stories of the scriptures. As Raikes stated in the *Journal*: "The great principle I inculcate is, to be kind and good-hearted to each other, not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend."

That the Sunday School accomplished its purpose is evidenced by Raikes' account in his paper: "A woman who lives in a lane where I had fixed a school told me some time ago that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say the catechism are so great that I am astonished at it." The scholars were dressed better than before when Raikes spread his charity among them. He gave them buns and pennies, and Bibles for prizes.

Raikes was not the first to institute Sunday Schools, but it was he who disseminated the idea far and wide through his *Gloucester Journal* so that before long Sunday Schools were established all over Great Britain. In 1802 a group of men in the City of London organized a society—the First Sunday School Union—to supply books and materials cheap, to train teachers, and to improve methods. Undenominational Sunday School Union exists today. St. Paul's Cathedral looks down Ludgate hill upon it.

**A**MONG Latter-day Saints, Sunday Schools in the British mission preceded those of the rest of the Church—except for one in Kirtland, Ohio, mentioned by Helen M. Whitney, and one in Nauvoo remembered by Emmeline B. Wells. Dates and names are not available, nor is there any record of the school held at Winter Quarters. August 6, 1840 Joseph Fielding addressed several questions to the *Millennial Star* editor, Parley P. Pratt, from Bedford. Among the questions stated and answered pages, 94ff. volume 1 of the *Star* was this :

“Question 10th.—Would it be well to establish Sunday Schools in the Church? Answer.—Certainly : let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz. :—faith, repentance, and baptism for the remission of sins, for the first lesson ; eating and drinking at the table of the Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, for the second lesson ; and, for the third lesson, let parents teach their children obedience, and train them in the way they should go ; and, finally, let the Elders, Brothers and Sisters, all with one accord, teach their friends, neighbours, and all within their reach, those principles which will make them virtuous and wise unto salvation, and practise what they preach on the Sabbath and six other days in each week, even unto the end, and they will find it a very profitable school, and receive a glorious reward for their labours.”

One of the early schools is mentioned by James Ure in the *Millennial Star* of September 15, 1845, Volume VI, page 108 :

I attended a quarterly conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield branch and conference in general to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock a.m. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath school, took their seats together with their teachers.

President Wilford Woodruff was present at the Sheffield conference and spoke in the evening session.

The following year, in the Tuesday afternoon meeting of the General Conference started May 31, 1846, in Manchester, “Elder Charles Phelps referred to the subject of having schools and books for the instruction of the children of the Saints, and was encouraged as well as he could to carry it into effect.” (*Star*, Volume 7, p. 196.)

Richard Ballantyne set up the first Sunday School in the Rocky Mountains. An energetic worker and a man of God, Elder Ballantyne came to Salt Lake late in the year and lived at the “Old Fort” in “Pioneer Square” several blocks south and west of the Temple Square corner from which the city was laid out.

In the Spring of the following year, true inspiration brightened his life, giving him an objective for the rest of the year, until on December 9, 1849—86 years ago—he stood in the school room he had built and conducted Sabbath School, as a Priesthood bearer of the Church of Jesus Christ of Latter-day Saints.

“I felt that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching. . . . It was my duty to do that,” he explained.

Brother Ballantyne owned two wagons. Using one for sleeping quarters and the other for a store room, he settled on the corner lot Brigham Young apportioned to him, one block west and three blocks south of the ten acre square set out for the Temple and Tabernacle. He built himself a kitchen room and left the best portion of his lot for the school he expected to provide for the children.

First thing in the Spring he had Cottonwood trees planted around the Sunday School lot. He dragged logs to the mill and hauled the rough boards down into the valley. He chipped red sandstone into shape for foundation stones and laid large slate-coloured “adobe” bricks on them.

**A** LITTLE over a year after his entry into the valley the setting for his gift to the children was prepared. The children came that first Sunday and Richard Ballantyne bowed his grand head, earnestly thanking the Lord for the school and home. He dedicated the room to the training of the young in the name of the holy Priesthood which he held.

As today the lessons were taken from the scriptures themselves, never departing far from the fundamental principles announced in the 1840 *Star*. Picture the children tripping through the gate or perhaps slipping through the pole fence and rushing in to sit on the slab benches with pegs fixed in them for legs. They loved the story of Jesus when John bowed before Him willing to be baptized of Him; but Jesus raised him up and went down into the water, coming up straightway out of the water to hear the approving voice of His actual Father. And the Holy Ghost manifested Himself as a distinct being by the sign of the dove. They could tell one how a young lad, not much older than they, had prayed with faith enough to reach God. They were taught to pray as he had prayed, to a living, personal being above. They had the revealed word of God to make their Sunday School the most significant institution for children in the all the earth.

The following summer Fourteenth ward of the original Salt Lake stake completed its meeting house. Brother Ballantyne and his children were moved into it. Bishop John Murdock, who had encouraged him from the first, gave him the assistance of Joseph Horne and Phineas Richards. The school was divided into classes. In two years Elder Ballantyne started on his three-years' mission to India, while Brother Horne carried on as superintendent of the Sunday School.

Elder George Q. Cannon, father of President Joseph J. Cannon, while presiding over the British mission observed the

*(Continued on page 780)*

## MORMONISM AN OPPORTUNITY

**T**ODAY, more perhaps than at any time in the past, there is a loud and insistent call for strength and sweetness in individual human life.

This is due mainly to the breaking down of social standards and restraints. The situation becomes obvious when we consider the steady increase of crime, the lowering of the average age of prison inmates, the rising cost of insurance against theft, defalcation, and kindred offences, the decline of home and religious influences, and the rise of such cults as free love, nudism and companionate marriage.

These are all social as well as personal sins. When we go to jail for a crime, or break up a home through divorce, or commit sexual sin, or betray a trust or a confidence, or even refuse to have children when we can properly do so, we drag other people down with us. For life always goes on more happily when we think of our neighbour in the Christian sense. And so educators, statesmen, editors, preachers and business men are crying out for character in the youth.

Mormonism is a positive force for righteousness in the world of today.

It is not a theory, but a way of thought and life, tested and proved. Realizing that a good mind must be housed in a good body, it tells us what it is that makes for the most efficient physical existence. Furthermore, Mormonism urges the normal life otherwise. It insists on the single standard of morality—strict continence before marriage and no illicit relations between the sexes afterwards. It encourages early marriage, frowns upon an easy divorce system, and forbids the reduction of the size of the family through artificial means. And in economic matters it demands the spirit of cooperation rather than the spirit of competition and rivalry, with honesty and fair dealing.

Any one who will habitually refrain from the use of tea and coffee, tobacco, alcohol, and excessive meat-eating, who will live mainly on fruit and vegetables "in the season thereof," as the Word of Wisdom enjoins, and who will adhere to the Mormon standard of morality, will become conspicuous among his fellows for his physical and mental vigour, and any commonwealth that will do this will in the end rule the world.

But in Mormonism there inheres a power, if one will use it, which religion has not shown since the early days of Christianity. This spiritual force becomes easily evident to any one who will follow the events in the history of the Church during the last hundred years. It expresses itself in the unique movement known as the "gathering," in the widespread distribution of priesthood, in the mystic power of adhesion among the members of the Society and in the recuperative power of the organization. One looks in vain for a spiritual force in the modern world which is so regenerative, so creative, so potent for good in individual and community life. Contact with Mormonism from the inside is stimulating beyond imagination.—(Editorial in *The Instructor*.)

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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THURSDAY, DECEMBER 5, 1935

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## EDITORIAL

### A BISHOP'S APPEAL

ACCORDING to London newspapers, the Bishop of London recently made self-denial proposals in connection with the appeal for the annual week of prayer to help the diocese of London. Among his suggestions were :

“Families : Simpler and less expensive food ; for example, no cakes at teatime and no marmalade or jam.

“Men : Do you take a bus to the station ? Why not walk ? What would you save if you gave up tobacco or alcohol for one week ?

“Women : Do you smoke, too ? Must you have that new dress or coat or jumper just at present ?

“Children : Will you give up sweets for one week ? Will you give up your visit to the cinema ? Will you get up earlier and walk part of the way to school instead of taking a tram or bus ?”

Readers of the *Star* will recognize that the Bishop was addressing people who are financially comparatively well-to-do. But in any case, the simpler life for a week that he urged would be a good thing for his people, particularly if they would keep in mind its purpose—sacrificing for a good cause. Many benefits follow sacrifices if they are made in the right spirit and with good motives. Perhaps one of the greatest of these benefits is keeping selfishness in check at least to the extent of the sacrifices made.

Needless to say, most of the ills from which the world is suffering today are rooted in human selfishness, that is, an over-abundance of it ; and, in effect, nearly all the struggles for reform are waged against this type of human weakness. Worthy sacrifices develop power that lifts the individual out of his sordid self towards a higher, purer and more humane plane of life. A sacrifice may be a contribution to a definite purpose but it reacts upon him who makes it in a far more general and beneficial way. “The quality of mercy is not strained. It is twice blessed ; it blesseth him that gives and him that takes.”

But in this writing it is not our purpose to discuss the many important benefits of sacrifice. We direct attention to the suggestions for economy—for simpler living. If this temporary simpler living, recommended by the Bishop, could be made permanent would it not contribute to the physical, mental and spiritual well-being of the individual ? Simple, wholesome foods, avoiding a rich, highly seasoned diet, are recommended for health by well-informed dieticians. Fruits, vegetables, cereals and milk, eaten raw or properly cooked and without high season-



ing, constitute the great bulk of a wholesome diet. Flesh is to be eaten sparingly and rich pastry might well be avoided. It goes without saying that poisons—tea, coffee, alcoholic liquors, tobacco, etc.—are not wholesome and should be avoided. The Lord Himself is our authority for this statement. This will be granted by *Star* readers, for they are acquainted with the Word of Wisdom.

We recently heard of a case in which a friend of a Church member questioned how it was possible for the latter to pay tithing, which was done regularly and fully, on his small salary, though there was a large family to keep. The member asked the friend how much the latter's family spent for tea, tobacco and liquor. It was found that the cost of these needless and harmful articles exceeded the tithing. This was the member's answer to his friend, who at once saw the point.

The annual tobacco bill of the British people is enormous—more than a hundred million pounds a year. It is large enough, if spent on food, to give an ample, wholesome diet to every poor child in the land. If the British people were to cease buying tea, coffee and tobacco—all imports—with the money saved they could amply feed all the poor people of the land. What an enormous gain this would be to the man-power of the country—vigorous, healthy people instead of undernourished, suffering souls, seen everywhere in our cities. When will we learn that the Lord's way is incomparably better than sinful man's? In any case, we shall continue to suffer until we are wise enough to learn that the definite laws of health and happiness must be obeyed if we would be well and strong.

So far as abstinence from harmful indulgences is concerned we recommend an enlargement of the Bishop's list and its extension for observance from a week to a lifetime.

There is one point more. When we carefully examine the matter, most of us will find we can make a reasonable monetary contribution to a worthy cause by practising a little self-denial—in itself a good thing, to say nothing of helping a good cause.—  
JOSEPH F. MERRILL.

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### DISTRICT CONFERENCE NOTICES

PRESIDENT JOSEPH F. MERRILL will speak at Kidderminster branch chapel Sunday, December 8. Norwich conference will convene in Lowestoft branch hall, 20 Clapham Road, Lowestoft, Sunday, December 8, at 10 a.m., 2:30 p.m. and 6:30 p.m. President Joseph J. Cannon will be in attendance. A social will be held the preceding evening in Conservative rooms, Raglan street, Lowestoft.

London district conference will be held in Kensington Town hall, High street, W. 8, Sunday, December 15. Battersea Town hall, Lavender hill, will be scene of a concert Saturday evening, December 14.

## TO KIDDERMINSTER'S HEALTH

## The Mission Exhibition Teaches the Word of Wisdom

**K**IDDERMINSTER of Worcestershire, midland home of one of the world's largest carpet weaving centers, has become more health conscious. Housewives have learned some new and nutritious recipes. Children have been taught wholesome things to eat and what to abstain from, and some habits best for body-building. Civic officials have taken a renewed interest in developing the physical vitality of the community as a whole.

This renaissance in health has resulted from the four-day Exhibition of Health conducted by the Church of Jesus Christ of Latter-day Saints, November 20-23, in Kidderminster Town hall, where main sessions of the first British mission M. I. A. conference were held June 8-10. The exhibition, the second recent one in the mission (the first being at Pontypool, Wales, September 19-21), attracted an aggregate attendance of approximately 3,000 people during the four days.

"Live Wisely" was the keynote of the exhibition, which contained 18 stalls, attractively decorated in black and cream, displaying health products of British manufacturers, a Relief Society booth and a room devoted to the Word of Wisdom. Some of the features in this room were an "House of Good Health," constructed of fruits and vegetables, and an house of "Ill Health," made of cigarettes, cigars, tea and coffee, and a table showing foods recommended by science in 1935 and another containing identical health foods, which were commanded in a revelation to the Prophet Joseph Smith in 1833 (Doctrine and Covenants, Section 89). Travelling elders explained the Mormon code of health and distributed pamphlets on the Word of Wisdom. The Relief Society booth, prepared by Sister Ramona W. Cannon, Mission Relief Society president, demonstrated the theme, "For the Preservation and Enrichment of Life," displaying posters on accident prevention. Pamphlets entitled *The Way to Health and Happiness*, containing extracts from Relief Society manuals, were distributed. Some of the sub-headings indicate the beneficial tenor of the message of the booklets: "Health Habits," "Infected Wounds," "Sleep," "Safety First," "Care of the Eyes" and "Care of the Teeth."

Beautiful yellow and blue brochures, containing the programme, health hints and recipes, were provided all visitors. Prefacing each of these was a "foreword" on the purpose of the exhibition:

"Priceless health! Poor indeed the man, millionaire or pauper, who is without health of body and mind. Riches cannot buy it, yet the humblest can enjoy it by living wisely. Man has fought disease and bodily weakness from the dawn of time. Ignorance and indifference have held him back. Then came science and taught him how to overcome many of the scourges. The old method was cure; the new method is prevention. What are the fundamentals? Wisdom in diet, proper exercise and rest and sound health habits.

"The Church that sponsors this exhibition is vibrant with health consciousness. Through the Word of Wisdom, a divine road to healthful living, its membership has gone far in showing the world an escape from pain and disease. While religion is mainly concerned with the

future of man's soul, the Church of Jesus Christ of Latter-day Saints believes its mission is also to aid men to be happy here and now. The abundant life, the joyful and useful life, the long life, all depend on sound health.

"This exhibition of health will have achieved its purpose if it stimulates interest in health wisdom—eating better foods, eliminating practices detrimental to health, and taking greater care of the human body. Its message is 'Live Wisely'!"

Some of the health rules, printed in the programme, were:

1. Diet—Include in the daily food, wholemeal flour and bread, milk (one pint at least for children, whenever possible); green vegetable leaves (cooked and raw); and some fresh fruit (especially orange, lemon, apples or tomato).

2. Flesh Foods—Eat flesh foods (butcher's meat, fish and fowl) in strict moderation. Milk, cheese and eggs are good and sufficient substitutes for flesh foods. One meat meal a day is, as a general rule, sufficient.

3. Internal Cleanliness—This should be effected by suitable diet and regular habits.

4. Water—Drink water freely, or its equivalent in fruit drinks or other non-alcoholic beverages. These should be taken between as well as at meals, and especially on waking.

5. Fresh Air—Avoid close, stuffy rooms. Work and sleep with the windows open, but not in a direct draught.

6. Sunlight—Take every opportunity of allowing the fresh air and sunlight free access to the skin.

7. Clothing—Wear only light, porous underclothing which will enable free action of the skin to take place. Clothing and collars should be loose, avoiding the constriction of any part of the body.

8. External Cleanliness—Equally important to the healthy functioning of the skin is the daily bath and cleansing of the entire surface of the body.

9. Clean Mouth—Keep the mouth and teeth scrupulously clean. Brush the teeth and gums at least night and morning, particularly just before going to bed. No food should be taken after the nightly cleansing of the mouth. Keep toothbrushes clean and dry. Eat some coarse, hard food every day.

10. Exercise—Take out-of-door exercise every day. Also practise daily exercises for a few minutes every morning or evening, especially such as will bring into play the abdominal muscles.—(From *New Health*.)

Liberal quotations from the Word of Wisdom were also printed.

**P**LANNED by Elders Henry R. Pearson, Walter J. Eldredge and Horace L. Hulme, under the direction of President Joseph J. Cannon, the exhibition also sponsored two health contests. Nearly 600 contributions were received in the school children's essay contest on "How I May Be Healthy," adjudged by Elder Eargle C. Harmsen. Master James Wright of Lea Street School won first prize. From the twenty finalists, Miss Beryl Webster of Kidderminster was chosen winner of the "Shirley Temple" healthy girls' competition, adjudged by Dr. C. Petvin-Porter and Nurse Gregory, Kidderminster. On Thursday, second day of the exhibition, 18 M Men participated in an 18-mile relay marathon from Birmingham to Kidderminster, carrying a congratulatory message from Birmingham District President Norman Dunn.

Opened formally by Councillor Arthur Whithall, vice-chairman of Kidderminster Health Committee, programmes including health talks, demonstrations and musical interludes were pre-

sented during the evenings. In his remarks, Councillor Whithall declared: "We want to thank the Latter-day Saints for their effort in bringing the health programme to Kidderminster. There cannot be too many disciples of good health in our community, and this exhibition should stimulate a desire for health."

Speakers at the various sessions included President Cannon, Councillor A. E. Meredith, deputy mayor of Kidderminster, Dr. James Lloyd Woodruff of Los Angeles, California, Elders Pearson, Eldredge and Hulme and President Robert L. Dunn of Kidderminster branch. Boxing, wrestling and physical development demonstrations were conducted by Elders M. Neff Smart and Blaine F. Bybee and Mr. Lol Crompton and Mr. A. W. Wright and group of Kidderminster. Miss Sheila Bird and pupils of Miss Patsie Heath of Rushmore School of Dancing contributed dancing numbers, and a Red Indian demonstration was given by Elders J. Ridge Hicks and Ralph W. Hardy. Music was provided by the Mission M Men quartette. A public address system amplified programme numbers throughout the hall.

The exhibition was climaxed with a carnival dance Saturday evening, Paul Raffman's band furnishing the music.

Kidderminster and Birmingham newspapers published generous reports on the nature of the exhibition.—WENDELL J. ASHTON.

## THE GENESIS OF THE SUNDAY SCHOOL

(Concluded from page 774)

growth of Sunday Schools and the virtues of the British Sunday School Union system. When he returned to Salt Lake City he instituted the *Juvenile Instructor*, now *The Instructor*, which has been a guide to Sunday Schools since 1866. Through this magazine and the initiative of Elder Cannon, a Union was effected and a committee, including Brigham Young Jr., determined suitable courses for all schools of the Church. Later the First Presidency, prophets for the Church, directed that the sacrament be introduced into the Sunday Schools.

The Deseret Sunday School Union, as the Union of the Church came to be known, was given charge of religious education for all members of the Church by the First Presidency and Council of the Twelve Apostles, oracles of God, in 1928. The Sunday School thus became the arm of the Priesthood for religious instruction.

What testimonies of the divinity of the Church have been gained in Sunday School would be difficult to determine. Certain it is that members and friends who have attended schools in stakes and missions have learned much to strengthen conviction that the Church is true. The word of the Lord is nowhere more explicitly presented than in the Sunday School lessons. No Sunday School teacher in the world has such modern tools as the standard works of the Church and *The Instructor* to apply to present day problems. May each school and each set of officers and teachers use the sympathy and diligence of Robert Raikes and Richard Ballantyne to bring up a generation of children full of faith in God! May they answer the questions of young men and women to preserve them in fellowship with the Holy Spirit! May they instruct the adults in the ways of the Lord—as this Church above all others can do!

## NEWS OF THE CHURCH IN THE WORLD

**Elected** second vice-president of the American Bankers' association at a New Orleans convention of 3,000 financial delegates from all sections of the United States, November 13, was Elder Orval W. Adams of Salt Lake City, Church auditor. The second vice-president automatically becomes president of the Association in two years time. Elder Adams laboured as a travelling elder in the British mission (1913-14) serving as European mission secretary. He was formerly a member of University ward bishopric of Salt Lake City. He is father of Elder Lane W. Adams, present British mission secretary.

**Recognition** for its outstanding work in the youth movement has again been received by the Church, with the appointment of Dr. Franklin L. West, of the general superintendency of the Young Men's Mutual Improvement Association to the national personnel committee of Boy Scouts of America. The national personnel committee appoints all district professional and full-time Scout executives in the United States, and is regarded as the ranking committee under the

executive committee in the national Scouting organization.

**Writing** an odyssey of his travels in Western America, Mr. Ed Neal, journalist, describes Salt Lake City in the Pontypool *Free Press* of Wales (November 15): "I had a nice visit there and am a great admirer of Salt Lake City, which I think is one of the most beautiful cities in the world. You can't imagine the setting unless you have actually seen it. It sets at the base of mountain peaks rising to over 10,000 feet and the city itself is at an elevation of over 5,000 feet. The whole city is famous for its many and spacious shade trees, which are especially noticeable after crossing the Great Salt Lake desert. Clear mountain water is obtainable at almost every corner or street intersection at fountains."

**Known** as the Mormon Battalion, a quartette of Latter-day Saint singers is attracting wide attention in California. The quartette recently gave a broadcast over Station KFVB under the auspices of Diesel Engine company and another over Station KNX on the programme of Albers company.

## SHEFFIELD DISTRICT CONFERENCE

**MORE** than two hundred persons heard President Joseph J. Cannon, Dr. James Lloyd Woodruff of Los Angeles, California and Sister Elizabeth Cornwall, Mission Primary supervisor, speak at the evening session of Sheffield district conference in Sheffield branch chapel Sunday, November 25.

President Cannon told how many of the Latter-day Saints, showing how Gospel teachings had shaped their characters in youth. The evening meeting, which also included selections from the Mission M Men quartette and Sheffield district choir, was conducted by District President George H. Bailey.

Brother John I. Holton Jr., dis-

trict Y. M. M. I. A. supervisor, conducted the afternoon meeting, attended by 170 persons. President Cannon, Elder Bertram T. Willis and Brother Holton spoke, and recitations were given by Sisters Joyce Bailey, Edith A. Johnson and Alice A. Maybury and Brothers Fred K. Birkhead Jr. and George H. Bailey Jr. Brother Ray Thompson rendered a pianoforte solo and the M Men quartette contributed numbers.

The conference began with a morning testimony service, followed by a meeting at which President Bailey and Elders Mylan L. Healy, George E. Astle, Alva D. Green and George W. Shupe spoke.

A social and concert was held in the branch hall the preceding Saturday evening.

## OF CURRENT INTEREST

**Steamship**—Britain's largest ship, the *Queen Mary*, will begin on her maiden voyage May 27, it is announced by Cunard-White Star company officials. First commander of the craft will be Sir Edgar Britten, who this year was made Commodore of the Cunard-White Star fleet. Sixty-one-year-old Sir Edgar has spent nearly all his life in the service of Cunard company, beginning at the age of 13 years on the barque *Jessie Osborne*. He stayed in sail for ten years, and now holds his master's certificate in sail as well as in steam.

**Discovery**—Ruins of an ancient Phoenician city, founded 700 years before Christ and conquered by the Romans six centuries later, are emerging from the desert Libian sands in Africa, as excavators continue the work they began six years ago. The ruins are producing such archeological treasures as luxurious baths lined with marble, heroic

statues of stone imported from Rhodes and Cyprus, vast basilicas (palaces), limestone docks of the city's port now pushed under the sea by the desert's shifting sands and a forum circled with marble columns which compares in beauty with the Forum Romanum. They are located about 60 kilometers east of Leptis, Libya (the Italian colony of which Italo Balbo is governor). They compose the remnants of one of the three contiguous communities from which Tripoli derived its name after the Greek, meaning "three cities."

**Conventions**—Red Indians of America have selected Salt Lake City as the venue of their national convention July, 1936. Approximately 500 representatives from Indian tribes throughout the country will gather for the conference, sponsored by the American Indian Federation, with headquarters in Sapulpa, Oklahoma.

### FROM THE MISSION FIELD

**Doings in the Districts: Birmingham**—Twelve cottage meetings have been conducted in Kidderminster during the past month under the direction of Supervising Elder Stephen R. Murdock and Elder Fielding S. Barlow. They have been held at the home of the following: Branch President Robert L. Dunn, Brothers William Gittins, Charles Gardner, George A. Allen and Samuel Farlow and Sisters Mary F. Taylor and Alice M. Williams. Programmes at six of the meetings were furnished by the Harmony Four and Elders J. Ridge Hicks and Ralph W. Hardy, who enacted Red Indian demonstrations.

Approximately fifty persons, most of them non-members, heard the inspiring remarks of President Joseph F. Merrill and Sister Emily T. Merrill at Northampton branch services in the branch chapel Sunday, November 24. Special numbers were rendered by Primary children and the travelling elders' Harmony Four. Branch President

William G. Bennett conducted the meeting.

Five Red Indian programmes were presented by Elders J. Ridge Hicks and Ralph W. Hardy during their three-day visit in Rugby November 11-13. They included two at the Boys' Elementary school, one at the Boys' Elementary school, one at the Girls' Elementary school and one at the home of Brother Kenneth F. Bennett. Altogether approximately 700 persons attended the demonstrations.

**Manchester**—"The Joy of Service" was theme of Manchester branch Relief Society conference in the branch hall Sunday, November 10. Sister Melita Wiles conducted and Sister Florence Allsop, district supervisor, was principal speaker.

An "Old Fashioned Dance" was sponsored by Hyde branch Sunday School Tuesday, November 19, in Hyde P. S. A. hall. Mr. J. Smith was master of ceremonies and 65 persons attended.

**Norwich**—Growth of Lowestoft branch during the past six months was exemplified in the branch conference Sunday, November 24, when 53 persons attended the morning session and 48, 18 of them non-members, the evening services. Children participated on the morning programme, directed by Brothers Sidney Coleby and Henry Daniels of the Sunday School superintendency. Branch President Frank M. Coleby conducted the evening meeting, speakers including President Alfred Burrell and Brother John F. Cook of the district presidency, Supervising Elder Rex A. Skidmore and Brothers Frank M. and Sidney Coleby of the branch presidency.

President Alfred Burrell and Brother John F. Cook of the district presidency, Supervising Elder Rex A. Skidmore and President Frank M. Coleby of Lowestoft branch were speakers at the evening session of Norwich branch conference in the branch chapel Sunday, November 17.

There were 45 persons in attendance. Superintendent Bert Martins of the Sunday School conducted the morning meeting, speakers at which were Brother Wilfred Burrell and Sisters Lily Drew, Elsie Tuttle and Doris Burrell.

Great Yarmouth branch conference was held in the branch hall Sunday, November 10, under the direction of President Albert Cole. "Is Continual Revelation Necessary?" was the theme of the sessions. Speakers were District President Samuel Pears, Brother John F. Cook of the district presidency, Supervising Elder Rex A. Skidmore and President Alfred Woodhouse of North Walsham branch. Sister Lily Jackson rendered a vocal solo.

Names of the following persons were entered into the district records at baptismal ceremonies in Norwich branch chapel Sunday, November 17: Madeline Frances Cook and Peter Francis Cook, baptized by Elder Delbert N. Groom and confirmed by Elder Groom and Brother Frank M. Coleby, respectively; Bessie Victoria Judd, baptized by Elder Groom and confirmed by Supervising Elder Rex A. Skidmore; Violet Mildred Cornish and Barbara Mary Judd, baptized by Brother Frank M. Coleby and confirmed by Brothers John F. Cook and Thomas Crotch, respectively. Brother John F. Cook of the district presidency conducted the services.

### Contest Leaders

MANSFIELD branch of Nottingham district, Hyde branch of Manchester district, Sheffield branch of Sheffield district and Dublin branch of Irish district are leading in the Mission Building Fund contest, which closes January 15, according to statistics at Mission headquarters. Prizes amounting to £17 10s, donated by Dr. Ray M. Russell, Mission Y.M.M.I.A. superintendent, will be awarded winners.

Dublin branch was last year's first place winner in the competition, the purpose of which is to stimulate the accumulation of funds for building branch chapels.

Hallowe'en and Guy Fawkes' Day were jointly celebrated by approximately 40 members and friends of Lowestoft branch at a social in the branch hall, Tuesday, November 5. Ghost games and weird skits contributed to an eerie evening. Funds realized from the sale of refreshments went toward the purchase of

M. I. A. song books.

Lowestoft branch Primary presented an entertaining programme in the branch hall Wednesday, November 13. Sisters May Coleby, Gladys Walpole and Annie Stafford were in charge.

**Nottingham**—"Mormonism" was theme of an address delivered by Sister Annie E. Noble before Young People's Adult class of Radstock road, Nottingham Sunday, November 24. Questions followed and several pamphlets on Church doctrine were distributed.

**London**—Southwest branch Gleaner Girls entertained the Adult class at a banquet at Holden Road School hall Thursday, November 21.

Sisters Catherine L. M. Horner and Florence Bickerstaff of the Mission Y. W. M. I. A. board acted as hostesses, and toasts were given by branch Y.M.M.I.A. President William Mead and Branch Y. W. M. I. A. President Lillian Torrens.

**Leeds**—Six persons were baptized and confirmed at Leeds district ceremonies in Bradford branch hall Saturday, November 2. They were Thomas Darley Ledgard, baptized by Elder Spencer J. Klomp and confirmed by Elder Preston B. Hoopes; Mabel Marie Robertson, baptized by Supervising Elder John L. Van Orman and confirmed by Elder Ervin M. Skousen; Olive Coates, baptized by Elder Klomp and confirmed by Elder Theron L. Labrum; Susanna Goldthorpe, baptized and confirmed by Elder Van Orman; Geraldine Annie Mollinson, baptized and confirmed by Elder Klomp and Ruby Catton Kimberley, baptized by Brother T. I. Watkins and confirmed by Brother Frank Holroyd.

**Newcastle** — Successful socials have been conducted in West Hartlepool branch recently by officers of the Relief Society and M. I. A. under the direction of Y. M. M. I. A. President S. Short. Approximately

sixty persons attended the first social, November 6, and eighty persons attended the second, November 20.

**Sheffield** — Musical numbers by the Mission M Men quartette and a sketch, "Our At Home Day," featured a social in the Rawmarsh branch hall Wednesday, November 20. Rawmarsh M Men were recently registered with Sheffield and Hallamshire Counties' Football association.

Sister Elizabeth Cornwall, Mission Primary supervisor, conducted an enjoyable social in Barnsley branch hall Thursday, November 21. The evening was spent in games and community singing.

Barnsley branch M Men lost an interesting football game to neighbouring village of Silkstone team, 3-1, Saturday, November 16, proceeds of the game going to two injured players.

**Scottish**—More than sixty guests attended a recent Edinburgh branch social, which included several novelty numbers, games and community singing under the direction of Elder Elvon G. Jackson and a vocal solo by Sister Elizabeth Cornwall, Mission Primary supervisor.

## DEATH

**SHEEN**—Funeral services for Sister Elizabeth Sheen, 97, of Welsh district were conducted in the Parish church at All Saints October

18. She passed away October 13 at Eastnor. She had resided at White Leaf Oak Hamlet for approximately 76 years.

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